20, 21

TWO SERMONS

The first Preacht at Steeple-Aſton *in* Oxfordſhire *at the Funerall of* Mr. Francis Croke *of that Place* Aug. 2. 1672.

The other at the Funerall of Alexander Croke *of* Studley Eſq; *Buryed at* Chilton *in* Buckinghamſhire Octob. 24. 1672.

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XUM

Isai. LVII. 1, 2.

The Righteous perisheth and no Man layeth it to heart, and mercifull Men are taken away; none considering that the Righteous is taken away from the evill to come. He shall enter into peace, they rest in their Beds each one walking in his uprightness.

THE Prophet *Isaiah* (as all the Ministers of Christ) was set to be a Watchman, to give warning of Judgment approaching; and also to be a Judge to Judge the House of *Israel* and to shew them all their abominations, the causes and procurers of these Judgments. To be also the voyce of a Cryer or a Trumpet to alarme and rouse them to a readiness, that being God would do this to them, they should prepare to meet the Lord by a thorough humiliation, hearty repentance, and effectuall reformation and amendment of

such things as are amisse. In the dispatch and delivery of this his message and errand, he meets with various effects, and his word different entertainment from two sorts of Men. 1. some were stubborne and disobedient going on impenitently in their rebellion, adding Sin to Sin, and securely promising themselves prosperity, many happy daies, with a plentiful and flourishing State; notwithstanding all the menaces of the Prophet, like those *Deut.* 29. 19. That say *they shall have peace though they walk after the imagination of their own Heart adding drunkennesse to thirst*, so these secure desperate *Jews* slighting the threatnings of God by his Prophet cry in the verse before my Text, *Come, I will fetch Wine, and we will fill our selves with strong Drink; and to morrow shall be as this Day and much more abundant*, like *Babylon* that said *Isa.* 47. 7, 8. &c. *I shall be a Lady for ever* so that *they did not lay those things to Heart nor consider the latter end of it*, like those *Amos.* 6. 1. *That are at ease, put far from them the evill day, and regard not the affliction of Joseph.* But secondly there was another sort whose Hearts like *Josiahs* were tender, trembled at Gods word, were affraid of his Judgments, prepared their Hearts to seeke the Lord, and Mourned in secret for common abominations: who mended what they could & mourn'd for what they could not. Now so it came to pass that while God was thus threatning these degenerate *Jews* by slow but secret paths making way for his wrath, and bringing on the Judgments which he had denounced; many of those Holy Men fore spoken of, drop away; some it may be cut off by a suddain and violent stroak, who had their Lives threatn'd by the cruel rage of mercyless persecutors; others called aside by the wise disposse of him, whose we are, and whose our time and life is. So that good Men seemed to be very thin strewed;

scant

scant one of a family and two of a tribe, that he might complaine as the Psalmist. *Ps.* 12. 1. *Help Lord, for the Godly man ceaseth, the faithfull fail*; or as *Mich.* 7. 1. *Woe is me for I am as when they have gathered the Summer fruits, as the Grape-gleanings of the Vintage.* All this was little regarded or minded by wicked worldly, and voluptuous Men; but it could not chuse but be an hearts griefe, a sore rock of offence, and occasion of trouble of mind to serious and considerate persons. Therefore the Prophet amidst dreadfull denunciations of Judgment against the maine Body of State, inserts some words of comfort to the sincere hearted who could not but lament to see but few good, and those few made every day fewer by Death. And therefore in these two verses God by his Prophet tells the People. 1. How greatly he resents that neglect which his People met with, complaining that their Death was not regarded, nor their losse valued as it ought. 2. Tells them what gracious end he had in cutting the thread of their temporall Lives, which was to deliver them from the evill to come. 3. What care God had of them after this life, and what amends he made them for snatching them sooner then ordinary out of the World. *They enter into peace* &c. These afford us sundry points of Instruction. 1. That God would have the Death of his Servants minded and layd to Heart. 2. God sometimes in much Mercy takes away his Children by Death from the evill to come. 3. That the Death of the Righteous is the beginning and inlett of their happiness.

1. That God would have the Death of his Servants minded and laid to Heart. *The righteous perisheth and no Man &c.* by Righteous understand in a large sense, the Holy, the good Man, that hath respect to all Gods

Commandments; that is carefull to order his Converſation aright, or, as the 2. verſe expreſſeth it, *He that walketh in his uprightneſſe*. By the mercifull Man, underſtand the ſame good and holy man expreſſing his Piety to God by his Charity to his Brother: and mercifull is added to juſt, becauſe it is not enough to give every one his owne, and do no body any wrong, unleſs he be a doing good likewiſe, ſhewing mercy, and extending bowells of compaſſion towards them that are in want. *Pſ.* 37. 26. *The Righteous is ever mercifull and Lendeth.* v. 21. *he ſheweth mercy and giveth. Pſ.* 112. v. 4. *He is gracious, full of compaſſion and righteous.* v. 5. *A good man ſheweth favour and lendeth.* v. 9. *He hath diſperſt, he hath given to the poor &c.* In all which places we ſee Righteouſneſſe and mercifulneſſe are joyn'd together, as in the Text, and a Man is not a righteous, except he be a mercifull Man. That *Summum jus* which ſome Men ſtand ſo much upon, and expect ſo much to be juſtified by, whereby they give every one their owne, and accordingly, exact their owne of every one without difference or diſtinction, when it is weighed in Gods balance will be found *Summa injuria*, extreme wrong: far from what he expects from a Chriſtian, whoſe profeſſion is Charity. *You are my Diſciples if you Love one another. Jo.* 15. 12. and who have theſe precepts from the Apoſtle of their profeſſion. *Be mercifull as your Heavenly Father is mercifull. Lu.* 6. 36 and in a word, Piety, Juſtice and Mercy are ſo nearly linkt together that where all are not, none is in truth. *He that hath this worlds goods, and ſeeth his Brother have need, and ſhutteth up the Bowells of Compaſſion from him, how dwells the Love of God in him? 1. Jo.* 3. 17. *He hath ſhew'd thee, O Man, what is good and what the Lord requires of thee, that thou do Juſtice, Love Mercy, and walk*

walk humbly with thy God. Mic. 6. 8. *Pure Religion before God and the Father is this to visit the Fatherlesse and Widdow in their affliction &c. Ja.* 1. 27.

This righteous, this mercifull Man is said to perish, to be taken away: which must not be understood of the perishing of his Soul, or his being finally lost; for God gave his Son to the end that *who so ever believes, should not perish. Jo.* 3. 16. *and the Son hath layd downe his life to seek and save that which was lost*, and hath past his word, that *his sheep who heare his voyce and follow him shall not perish Jo.* 10. 28. But the meaning is, they are took away by a temporal Death, and the Prophet finds fault with the careleſſe and obſtinate *Jews* for taking no notice of it.

The Death of all Men in generall although it be a common thing, and meets us every day yet ought not to be past over with a tranſient and regardleſſe eye. *Eccl.* 7. 2. *It is better to go to the house of Mourning then to the House of Rejoycing: for that is the end of all Men, and the Living will lay it to heart.* As if he should ſay, in the House of mourning (ſo the places are called where funeralls are celebrated, or friends are departed) a Man is minded of the common lot, and end of all men. Man ſees his own end in the end of others, and is thereby admoniſhed of his own frailty and Mortality, which it highly concerns him to remember, and to be throughly affected with. Here we ſee the greatneſs and power of God who takes away Mans Breath, *He dyes and returns to his duſt. Pſa.* 104. 29. We ſee our own vileneſs and vanity: that duſt we are and to duſt we returne; and at our *beſt eſtate altogether vanity. Pſ.* 39. 5. But it much more concerns us to be deeply affected with the Death of good men. *Pſ.* 116. 15. *Precious in the ſight of the Lord is the Death of all his Saints.* And ſurely what's pretious in Gods eyes

ought not to be common and contemptible in ours. The reasons why the death of good Men ought more especially to be laid to heart, are

1. Because of the paucity and scarcenesse of such. The Souldiers would not permit David to hazzard himselfe because hee was *worth ten thousand of them.* 2 *Sam.* 18. 3. There were multitudes of common persons, few Kings, especially such as *David* was. Wicked Men are as the common stones of the brooke and of the high-way, but Righteous men are jewells *Mal:* 3. 17. The losse of Jewels is the more lamented because they are pretious and rare. This made *Ezekiel* take on so much for the Death of *Pelatiah*, because there were but few such as he; and a few out of a remnant would be quickly mist. *Ezek:* 11. 13. *It came to passe that when I prophecyed Pelatiah the Son of Benaiah dyed, and I cryed with a lowde voyce and said, O Lord God wilt thou make a full end of the Remnant of Israel:* The latter times are foretold to be perilous, because the generality of men shall be lovers of their owne selves &c. *Christs* flock a little flock, and his people a remnant, but then more especially too, when iniquity abounds, and love and piety grow cold: When therefore God shall gleane out of this remnant and take away at the head of this flock, it's time to bethink our selves what God is doing and say with the *Psalmist Ps:* 12. 1. *Help Lord for the godly Man ceaseth* &c.

2. Because of that Heavenly relation that is between all Christians, and that Spiritual sympathy and fellow-feeling that ought to be between them. Such as is between the Members of the natural Body that when one Member suffers, all suffer: and if one be cut of, the rest (not that which is cut off) retaine the sense and smart of the losse. It is true, death doth

doth not cut of a Christian either from Christ the Head, or from his mystical Body, these relations hold when all natural, and civil ones cease; Death which untwists all others, tyes this the faster. Yet it cutts off from the society of the Militant Church, the rank is broken, his place is void, his presence missing and his service wanting till God fill it up by a new supply. The visible Communion which we had with such an one in joint prayers both publick and private, in mutual exhortations, incouragements, instructions, and consolations is interrupted, and they to whom such Communion of Saints, such intercourse of Christian, and brotherly love was pleasant and desirable cannot but lay to heart the want of it. The cracking or failing of one string in an instrument disturbs the harmony; so do's the losse of one member abate the wonted pleasure and solemnity of our Christian society and Communion.

3. When we lay to heart the Death of good Men we testify to the world what love we bare to their Persons; and what value and esteem we have of their Vertue and goodness. When *Jesus* wept at the grave of *Lazarus* then said the *Jewes, behold how he Loved him. Jo.* 11. 36. This made the Saints and Widdowes to weep so vehemently at the Death of *Tabitha*, hereby testifying to *Peter*; the Church and all the world how high an esteeme they had of her goodness. *For shee was full of good workes and almes-deeds which shee did. Acts.* 9 36. These and the like reasons do especially perswade good Men to lay to heart the Death of good Men. But the following ones will shew cause to all Men, good and bad, to regard and lament over the fall of a Righteous Person.

4. Because of the usefulnesse of such and the losse that

that all sustaine by the removal. χρηστὸς ἀνὴρ ἐστι κοινὸν ἀγαθόν. Good Men are a generall, a common good. They are the props and supports of a place. *The Earth and the inhabitants thereof are dissolv'd, I beare up the pillars of it. Psa: 75. 3.* A Building stands by the strength of the pillars; so the World stands by the support of the godly, which else would fall downe upon the heads of wicked Men as the just punishment of their iniquity. The frame of the world is kept up for the sake of the Church. It had long ere this been Buryed in 'its owne Sins and ruines were it not that God waited for the conversion and coming in of some, and the perfection and consummation of the rest, that belong to the election of his grace. Particular places had sunk under their owne guilt and their confusion cover'd them, if good Men did not support them. *If the Lord had not left us a very small remnant we had been as Sodome and made like unto Gomorrah. Is. 1. 9.* and *CH. 6. 13. As Oakes whose substance is in them when they cast their leaves, so the Holy seed shall be the substance thereof.* As if he should say; look, as in the winter the sap and vertue that is in the roote keeps the tree alive, so is the Holy seed the substance of the remnant that preserves them from being wasted with a total and utter destruction. Wicked and ungodly Men are call'd *unprofitable Rom. 3. 12. Matt: 25. 30.* good Men profitable and useful. So *Paul* of *Onesimus, sometime unprofitable*, that is, before his conversion; *now profitable to thee and to me.* Now, good Men are sundry wayes profitable; by example, by advice, by their prayers, and their very presence. 1. By example, being Cittyes set on an Hill, Candles on a Candlestick to direct and enlighten others. *Their lights so shining before Men that others seeing their good works*

both

both Glorify God and edify and encourage one another in Holineſſe and obedience. Therefore *Saint Paul* bids Chriſtians walk as they had him for an example: and bid's *Timothy* be an example to the *Beleevers in word, in converſation, in charity, in faith, in purity* 1 *Tim:* 4. 12. The forwardneſs of the *Theſſalonians* being exemplary to all the Beleevers in *Macedonia* and *Achaia.* 1 *Theſ.* 1. 7. and their zeal of the *Corinthians* provoked many 2 *Cor.* 9. 2. *Pauls* conſtancy made many bold to ſpeake the word of God without feare *Phil.* 1. 14. II. Profitable by the advice: whether it be by directing Men in the way wherein they ſhould go, comforting them under afflictions and temtations by the conſolations wherewith they have been comforted of the Lord; by reducing thoſe that wander from the right way or reſtoring thoſe that are fallen with the Spirit of meekneſs. Oyntment and perfume rejoice the heart ſo doth the ſweetneſs of a Man's Friend by hearty counſel *Prov.* 27. 9. to this purpoſe ſound thoſe frequent Proverbs of the Wiſe Man. *Prov:* 10. 21. *The lips of the righteous feed many.* Where a good Man by reaſon of the readines and ability that is in him to give good Counſel is compard to a good Houſekeeper that keeps free and open hoſpitality for all comers: ſo is he ready to entertaine every one with wholſome & ſavory diſcourſe, to give them good admonition and advice, and ſend them away glad and better from him. *Prov:* 15. 7. *The lips of the wiſe ſcatter* or diſperſe *knowledge.* Where the good Man is compard to a Husband-Man or a Sower ſcattering his Seed upon the Land; from whence afterward comes an hopeful and a plentiful crop. So they by wiſe and ſeaſonable admonitions and inſtructions ſow the Seeds of grace and knowledge

in the Heads and Hearts of those that are under them, and about them, whereby riseth up another generation taught and prepar'd to fear, serve and glorify God, and to do good in their places, as a Crop comes up after the Seeding, and supplyes us at the next Harvest. 3. Profitable by their prayers, in which respect they are said to stand in the gap and to stop the processe of Divine displeasure. Such an usefull Man was *Moses* to the People of *Israel*. *Psal.* 106. 23. *Therefore he said he would destroy them had not Moses his chosen stood in the breach, to turne away his Wrath, least he should destroy them.* In which respect they are call'd the Chariots of *Israel* and the horsemen thereof: prevailing more with God for the preservation and defence of his People by their prayers, then armes and Armies can do by force to secure them. The prayers of good Men have a kind of power, as it were to bind the Hands of the Almighty and stop his vengeance when he hath conceived just displeasure against a place or People. *Let me alone,* saith *God to Moses that I may destroy them.* A power also to open the Hands of his bounty, and to shower down blessings Temporal and Spiritual on the Heads of them for whom the Prayer is made. *The effectual fervent prayer of a Righteous Man availeth much. Jam.* 5. 16. Lastly in all these respects their very presence is a blessing to the Place, Town, Family and Age wherein they are. God blessed the House of *Obed-Edom* because the Arke abode in it for a time 2 *Sam.* 6. 11. But where a true Child of God is, behold a greater then the Arke is there. God was present in the Ark typically, representatively, but hee's in his Servants (spiritually indeed, but yet) really, and he blesseth the places where they dwell. Justly did *Jacob* plead with *Laban Gen.* 30. 30. *It was little that thou hadst before I came: its now encreased to a Multitude, and the Lord hath blessed thee since my coming.*

From

From the time that *Potiphar* made *Joseph* Overseer of his House *Gen.* 89. 5. The Lord blessed the House of the Egyptian for *Josephs* sake, *and the blessing of the Lord was upon all that he had in the House and the Field. Rahab* was a righteous Person, for she beleeved *Heb.* 11. 31. and a mercifull person for she saved the Spyes from the fury of the Men of *Jericho*, and this Righteous, this merciful Person preserved not her self only, but her Family and Kindred from the common destruction *Josh* 6. 22. Even wicked men fare the better for the Neighbourhood and society of good Men, *Cham* was preserved from the general deluge because he was of *Noahs* family. The rude Souldiers and Mariners were saved in a Shipwrack because *Paul* was in the company. *the Lord* (sayes the Angel) *hath given thee all them that saile with thee; and not a hair of their Head fell to the ground. Acts* 27. 24, 34. Is it nothing then to loose the good examples, the seasonable and cordial advices, the fervent and prevalent Intercessions, and finally the presence of Gods Children, which God hath such respect to, that for their sakes he blesseth the places and communities wherein they dwell? Surely this should make us lay to heart, if not their Death, yet our own loss. Especially.

5. Considering that their removall is a sad presage of that future evill and Calamity which God may bring on those that are left behind. When useful men of any kind in Church or State are removed its like the breaking down of banks, commonly followed with an inundation of trouble and miseries. *Is.* 3. 2, &c. *I will take away the mighty man, the Judge, the Prophet, the Prudent, the Ancient &c. and the People shall be oppresst* &c. Righteous men are in their spheres and places such useful persons, as the corner Stones of the building that both unite and strengthen it, whose removal shatters and endangers the whole frame. The Death of good *Josiah* caus'd a grievous mourning in *Judah*: in so much as it grew to a proverb, *the mourning*

ning of Hadadrimmon in the valley of Megiddon. Zech. 12. 11. Why becauſe they foreſaw that when he was gone, wickedneſs grew bold and irreſiſtible, and the Captivity ſo often threatned, ſo long deferr'd came on amaine, which at laſt ſwept them away like an univerſal floud. When God withdraws his people out of a ſinfull place and generation he makes way for his wrath. When the beſt ſtakes are took out of the hedge its not like to ſtand long; the traſh and offall is only fit for the fire. When God had ſhut up *Noah* in his Arke he brings the Floud upon the world of the ungodly. When he had ſecur'd his *Lot* in *Zoar*, *Sodoms* faire and Sunſhine morning ends in a black and diſmal ſtorme. If then we conſider the paucity of good men, if we remember they are our Brethren, our fellow-Members, if we owe any reſpect to the memory of them, if we conſider their uſefulneſs while they are here, and the ill preſages that their removal carryes in it: he muſt have an underſtanding of lead, and an Heart of braſſe that lets the Righteous periſh without regarding, or merciful Men be tooke away without laying it to Heart.

All which I have ſpoken not to adde affliction to the afflicted, or to mix Vinegar with their Gall, nor to grieve the Hearts of thoſe who are too much overwhelm'd with Sorrow already. I have another word to them before we part. But to awaken the careleſs and ſecure world who regard not the Workes of God, nor conſider the operation of his Hand, who take no notice what deſolations God makes on the Earth, what breaches in particular places and families, that regard not the afflictions of *Joſeph*, nor the Death of him that Dyeth. Where are your natural affections, where are your Bowels of Spiritual Love and compaſſion ſympathetically feeling a common loſſe and bearing one anothers burdens? Nay where are your eyes and underſtandings to enquire and diſcern the reaſon hereof: and what God meanes by ſnatching his own out of the World? ſo the Text.

None

None considering that the Righteous are took away from the evil to come. The word [*to come*] is not in the Original. No more is there read but, [*are took away from the face of the evill.*] Which may only note their freeing and delivering from Sin and suffering, which are the evils they have felt in this present life. Having from henceforth all Sin washt from their Soules, and all teares wiped from their Eyes. So as for the time to come they shall neither offend, nor be offended; shall neither commit evill, nor be capable of the impression of any evill from without. But I shall take the words as we Translate them, and as they are most commonly understood and applyed. Hence collect.

2. That God sometimes in much Mercy takes away his dearest Children from the evill to come. When God is about to bring some publick calamity or some common scourge upon a People or place he removes his owne that they shall not see them, nor feel the smart or burden of them. Among the many wayes of mercy that God hath to secure his People from general evills, this is one to call them forth to himselfe, to hide them in the grave, where malice and wrong can do them no further mischiefe. *Isa.* 26. 20. *Come my People, enter into thy Closet, shut the doore after thee. Hide thy selfe for a littel moment till the Indignation be overpast*, And what if one sort of these Chambers be the Chambers of a natural Death and these doores be the sides of the pit, and the Leaves of the Grave? As God made an Arke for *Noah* to save him from the Flood, so he can make the Grave an Arke, wherein to secure his People till the indignation be past. So sayes God to *Josiah.* 2 *Kings.* 22. 19. 20. *Because thine heart was tender, and thou humbledst thy selfe and weptst before me, I have heard thee: behold I will gather thee to thy Fathers, and thou shalt be gatherd to thy Grave in peace and thine Eyes shall not see all the evill that I will do unto this Place.* Thus it is observed

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that *Methuselah* and *Lamech* & probably many more of the good Patriarchs were gathered to their Grave, the Yeare before the Flood. *Luther* Dyed a little before the commotion and sad desolations that were made by the Boores in Germany; and *Saint Austin* Dyed while his City was Besieged by the Barbarous and Pagan *Vandals*; and good *Paræus* but a few Dayes before the taking and sacking of *Heidelberge*, by the little lesse barbarous and Bloudy *Spaniards* and *Imperialists*.

This then should teach us yet more seriously to lay to heart the Death of good Men, least perhaps it should portend any future evill to us that are left behind. When a Prince calls forth his friends and allyes out of a forrainers Country, it is an argument he hath a controversy with that Country. When *Saul* called the *Kenites* from among the *Amalekites* it was a forerunner of a Warre with *Amalek*, 1 *Sam*: 15, 16. When God calls his servants and friends out of a place, let them that are left consider their wayes & amend their lives. *If these things be done to the greene Tree, what shall be done to the dry?* and if God take away that which is the substance, the sap, and the juice, whats the rest but dry Wood, fit onely to be bundled up and burnt? Learne we then to turne our natural passions into Christian affections; our boorelasse sorrow for the Dead into useful and pious love for the Living. Weep for the Sins, for the sufferings of the living: for whats present, for what may be future, what they feel, what further they may feare. *Jer* 22. 10. *Weep not for the Dead, neither bemoane him, but weep sore for him that goes away.* That is whose troubles are but now a beginning, being to endure the miseryes of a sore and long Captivity: which will make them of *Solomons* Mind *Eccl*: 4. 2. *Wherefore I Praised them which are already Dead more then the Living which are yet alive; yea better is he then both they who hath not yet been, who hath not seen the evill that is under the Sun.* When a great company

of people followed our Saviour to his crucifixion, and the Women bewayled and Lamented him *Luc.* 23. 28. *Jesus* turned to them and sayd; *Oh Daughters of Jerusalem weep not for me, but for your selves and for your Children, for the Day is coming in which it shall be said, Blessed are the barren, and the Womb that never bare &c.* Convert your mourning and teares into fervent prayers and supplications for the pardon of our Sins who remaine, and preventing the further progresse of Gods Judgments When *Moses* had took a full prospect of that grievous mortality that was in his time in the Camp of *Israel*, and had had sad reflexions upon it, he concludes all with prayers fit for our imitation in such a time as this, that the living might lay it to heart, and learne to prepare for Death; that God would put a stop to his displeasure and revive the hearts of his people with some tokens of favour and mercy for the time to come. *Ps.* 90. 12. *Teach us to number our daies &c. Returne O Lord how long! and let it repent thee concerning thy servants; make us glad according to the dayes wherein thou hast afflicted us &c.* So *David Ps.* 39. Contemplating the shortnes and uncertainty of humane life improves that consideration into such petitions as these. *v.* 4. *Lord make me to know mine end &c.* v. 8. *Deliver me from my transgressions.* v. 10. *Remove thy stroke away from me.* v. 12. *I am a stranger as all my fathers were. Oh spare me that I may recover strength before I go heuce &c.* Go we and pray likewise.

3. The Death of the Righteous is the beginning and inlet of their happines: from henceforth they cease to be miserable and enter into bliss. This is assured us by a double expression in the Text. 1. *He shall enter into peace*, that is the Righteous Man departs here with inward peace in his Soul and Conscience. *Lu.* 2. 29. *Now lettest thou thy Servant depart in peace*, this peace begins here being supported by that hope which at length will not make ashamed. *Rom.* 5. 1. *Being justified by faith we have peace with God, and re-*

joyce

joyce in the hope of the glory of God. Or, he departs hence into Rest and Peace: *Glory, Honour and Peace on every Soul that doth well. Rom:* 2. 10. This is that peace which the world neither gives nor takes away. A Peace which the world is not acquainted with: and therefore considers not that when the Righteous is taken away he enters into peace. For a Christians spirituall Life is a riddle and mystery to a worldly man, much more is eternall Life. *Our life is hid with Christ in God. Col:* 3.3. but shall be reveal'd, seen and confest by all at the generall resurrection, *v.* 4. *When Christ who is our life shall appear, we shall appear with him in glory.* This is a peace that passeth our present understanding. For *Eye hath not seen, nor Eare heard, nor hath it entred into the Heart of Man to conceive what God hath layd up for those that Love him.* We are now (saith the Apostle 1 *John:* 3:2.) *the Sons of God, but it doth not appeare what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.* 2. They shall rest in their Beds. As their soules pass to a place of rest and blessedness, so their Bodyes are layd down at rest in the Grave as in a Bed, or Bed-Chamber, there to sleep quietly till the generall Resurrection. Hence it is familiar with the Scripture to expres Death by sleep, the Grave by an House, a Chamber, a Bed, and the Resurrection by waking and rising, as Men do in the Morning out of their Beds after the sleep and repose of the Night. Both phrases put together import the felicity both of Soul and Body, perfect peace and satisfaction of mind, with an undisturb'd rest and ease of Body, whereby the whole man being freed from Sin and all the evill effects of it, Ghostly and Bodily, is admitted to see God, and enjoy him in a fuller measure then ever he was seen or enjoy'd in this Life, or it can enter into the Heart of Man at present to conceive. *Rev.* 14 13. *I heard a voyce from Heaven saying, Write, Blessed are the dead which dye in the Lord, from henceforth. Yea saith the Spirit that they may rest from their*

their labours, and their works follow them.

1. This ſhould Stanch our ſorrow, and ſtop all immoderate griefe for good and Holy Men departed this life. For, beſides the unprofitableneſs of this griefe, neither benefiting, nor recalling thoſe that are deceaſed; (which conſideration put a ſtop to *Davids* mourning for his Child 2 *Sam:* 12.22. for he ſayd, *while the Child was yet alive, I faſted and Wept, for I ſayd who can tell whether God will be gracious unto mee that the chid may live. But now he is Dead wherefore ſhould I faſt? can I bring him back againe? I ſhall go to him, but he ſhall not returne to me.*) Beſides the unpleaſingneſs of it to God, who as he hath taught us to Pray that his will may be done, ſo he requires us to be contented and ſatisfyed when we ſee it done, ſo is it unreaſonable in it ſelfe; the day of a good Mans Death being better then the day of his Birth *Eccl:* 4.2. He is borne to toyle and labour, to miſery & trouble. But at Death he enters into peace, he reſts in his Bed. Who ever grieved to ſee his friend take his natural reſt quietly? Who was ever diſcontented with an happy peace after a troubleſome & a tedious War; or a ſafe harbour after a dangerous and a Stormy paſſage; or an eaſy Bed after an hard Dayes labour? Nay it ſavours of ſome unkindnes to our deceaſed friends to be immoderately ſorrowful for their departure; as if we more valued the comfort and benefit we receive by thir bodily preſence, then their ſeeing the face of god and enjoying the pleaſures that run at his right hand for ever more. Do but recollect concerning our friends departed, how many cares and troubles they were encumbred with in this World; what fears within, what terrors without, what anxious & ſollicitous cares for Soules, for Bodyes, for themſelves, their familyes, their friends and relations, and for the Church of God, how deep their ſighes, how many their teares, how fervent their prayers and wreſtlings with God, both alone and with others, in private and in publick, and then conſider againe, can we be ſorry

 that

that theſe troubles are at an end, that theſe cares are off, that theſe tears are wiped from their eyes, that their prayers are heard, and their petitions, longings, and hopes are ſwallowed up in fruition and Enjoyment: that their fight is fought, their warfare accompliſht, and that they have receiv'd at the Hands of the Lord, not double, but a thouſand fold, reparation and recompenſe for all their ſervice of Faith, and labour of Love, and patience of hope which they have expreſt in this day of their pilgrimage. To me ſaith the Apoſtle *Phil.* 1. 21. *To Dye is gaine.* Oppoſe we not our loſs to their gaine, our temporal to their Eternal. *Non mœremus* &c. ſaith *Hierome.* We grieve not that we have loſt ſuch an one, but we give God thankes that we had him: nay we have him, for to God all are alive, and who ever is returned to the Lord, is yet accompted of the Family, that is, ſtill a member of the Body of Chriſt, and therefore not loſt but ſhall come againe *when he ſhall be revealed from Heaven with all his Saints.* 1. *Theſ.* 4. 13. *I would not have you ignorant Brethren concerning them which are aſleep, that yee ſorrow not as others which have no hope, for if you believe that Jeſus Dyed and Roſe againe, even ſo them that ſleep in Jeſus will God bring with him.* 2. This ſhould teach us to give all diligence to be of the number of theſe Bleſſed ones, that when we Dye we may enter into peace, we may reſt in our Beds: that our Soules may be admitted to the beatifical viſion of God and Chriſt, and our Bodies may reſt in hope, even ſuch hope as *Job* profeſſeth. *Job.* 19. 25. *I know that my redeemer Liveth and ſhall ſtand at the latter day on the Earth and though after my skin wormes deſtroy this Body, yet in my fleſh I ſhall ſee God, whom I ſhall ſee my ſelfe and mine eyes ſhall behold and not anothers, though my reines be conſumed within me.* And if you ask me how we ſhall attaine to this happineſs and hope, I anſwer, The way is preſcribed us in the Text, and a patterne given us in the preſent occaſion. The way preſcribed in the Text is this, Every

one

one walking in his uprightnes. The distributive particle (every one) seemes to mind us that we must not trust to others merits, but each one express the truth of his faith by the goodness of his own personall conversation. For though God here may visit the sins of the Fathers upon the Children, and sheweth mercy unto after-generations for their forefathers sake, yet at the day of Accompt *we must all appeare before the Judgment seat of Christ* 2 Cor: 5. 10. *And every one of us shall give Account of himself to God* Rom: 14. 12. Every one must stand on his own bottome and be judged by what he hath personally done in the flesh, good or evill. Now this uprightness is oppos'd 1st. to wickedness, ungodliness, and a trade of sin. 2dly. to dissimulation & hypocrisy. He then walkes uprightly that leads his Life not according to the course of the world, nor according to the lusts of his ignorance, but by the guidance of the Spirit of God and the prescript of his Commandements. He also that doth not only take up a forme and make a shew of godliness, but hath the power of it in an honest heart, and expresseth it in a blamelesse conversation; that is a *true Israelite in whom is no guile. Joh.* 1. 47.

But because there is more force in examples than there is in rules and precepts, and that you may see that what is commanded is practicable, the occasion gives you a pattern of an upright Man. I mean the example of our dear Brother departed. You perfectly knew his conversation and manner of Life almost from his Youth upward; and though he be Dead his good name Lives, and his example speakes. It is (you know) beside my custome to turne the Pulpit into a Desk, and Sermons to the Living into commendations of the Dead, yet I should displease my self, and injure you if I should not at least point you to so faire a Copy for your imitation; and herein I will not walk without my line, or commend him to you for things before my knowledge or beside my profession. He was one of these

righteous ones in the Text, one that walked in his uprightnes. He was like *Timothy*, well acquainted with the Scriptures from a Child, and having in his youth been train'd up by his pious Anceſtors in the way wherein he ſhould go, when he was Old he departed not from it. He was neither a blazing, nor a wandring, nor a falling Star, but one that ſhone in his owne orbe, and gave a conſtant and a ſteady light.

A conſtant attender on the publick ordinances and worſhip of God, a Sincere lover of the Miniſters of Chriſt and all that feare God. A diligent performer of all family worſhip and that brought up his Children in the nurture and admonition of the Lord. One feareful of offending God: or giveing Juſt occaſion of offence to any Man, merciful and compaſſionate to all; Liberal to his ability, yea above his ability to thoſe that wanted; eſpecially to the houſhold of Faith. One that minded the one thing neceſſary, ſought the Kingdome of God, and his righteouſniſſe in the firſt place and ſlighted all things in compariſon of theſe. That would often profeſſe to have [*Vitam in patientiâ, mortem in deſiderio,*] To be one that could live, but that would rather Dye, and be with Chriſt which is beſt of all. This I have ſaid (much more I could ſay, but forbear) not with any deſigne to Paint the Sepulchre of the Dead, or to flatter any liveing; but to reſtify my due reſpects for the memory of ſo good and worthy a perſon. With my juſt reſentments of our great loſſe, and to provoke my ſelfe and you to the imitation of his vertues: that walking every one in his uprightneſſe, when we dye we may enter into peace and reſt in our Beds, and then when the Lord the Righteous Judge ſhall come he will give us a Crowne of Glory, and not unto us only, but to all that love and looke for his appearing.

FINIS.

II Cor. 5, 6, 7, 8.

Therefore we are allwaies confident, knowing that whilst we are at home in the Body we are absent from the Lord (for we walk by faith not by sight) We are confident I say and willing rather to be absent from the Body, and to be present with the Lord.

THAT there neither is nor ever was in the World a person so every way blameless and circumspect in his way and Carriage, whom envy and ill will will not bite and traduce; No action so sincerely meant, so candidly perform'd but was lyable to the calumnies and ill constructions of open Enemies or false Brethren, appears by the example of the great Apostle *St. Paul.* Who during his Judaism was *as to the Righteousness that is in the Law blameless*; and when he became a Christian and was called to be an Apostle he walked with a right foot according to the truth of the Gospell, herein exercising himself to keep a Conscience void of offence towards God and all Men; yet could he not escape the malitious Calumneys of the false Apostles, who, what ever he said or did, were ready to carpe and reprehend,

hend, to take by the wrong handle, and to put an ill conſtruction upon. Which the Apoſtle perceiving is forc't by way of apology in this Epiſtle to defend himſelfe, to magnify his Miniſtry and Apoſtleſhip, and to declare the arguments by which he armed himſelf againſt all reproaches, perſecutions, and the worſt that man could do againſt him. In his former Epiſtle he had told the *Corinthians* that he would come ſhortly to them. *ch.*14.19. But being hindered by labours and ſufferings he came not. This occaſion the falſe Apoſtles tooke to accuſe him of Levity, Inconſtancy, and Falſeneſs to his word. This the Apoſtle wipes off in this Epiſtle *Ch.*1.8. He had in the ſame former Epiſtle given order to the Church to deliver up the obſtinate, Inceſtuous perſon to Sathan. *Ch.*5.4.5. whereby he became almoſt overwhelmed with ſorrow. Upon this the falſe Apoſtles cenſure him of too much rigour and auſterity, too much imperiouſnes, and affecting domination over the Church. Of this he clears himſelfe. *Ch* 4 &c. After this he falls into a large commendation of his Miniſtry, and repeats the arguments that carryed him through all the difficulties of it, and by which he was encouraged againſt all perſecutions and ſufferings, yea though it ſhould be to martyrdome it ſelfe for Chriſts and the Goſpells ſake: and they were the ſame that had ſupported *Moſes* in a like caſe. *Heb.* 11.27. *He ſaw him that was inviſible, he had reſpect to the recompence of reward* So our Apoſtle. *Ch.*4.16.18. *For which cauſe we faint not* &c. *while we look not at the things which are ſeen, but at the things which are not ſeen* &c. Upon this he profeſſeth the full aſſurance of his hope concerning the future happy eſtate of himſelf and all good men. *Ch.*5.1. *We know that if our earthly houſe of this Tabernacle be diſſolved, we have a building of God* &c. And upon the certainty of this Faith and Hope profeſſeth his earneſt deſire to enjoy what he ſo aſſuredly looked for. v.2. *In this we groan earneſtly deſiring to be clothed upon.* And finally upon a full and

a deliberate debate he chuſeth Death rather than Life: the condition of good men after this Life, which he calls *being abſent from the Body and preſent with the Lord* before their condition here on Earth, which he calls *being preſent with the Body and abſent from the Lord.* There is an elegant *Paronomaſia* in the Originall, which our tranſlation can ſcarce reach, and more matter in the words then the time will give us leave to diſcurſſe. Theſe 4. propoſitions will ſwallow up the ſubſtance of them. 1. That the beſt of Men here on Earth Live by Faith, not by ſight. 2. To be here at home in the Body is to be abſent from the Lord. 3. To be abſent from the Body is to be preſent with the Lord. 4 Holy men have attain'd, and may attaine to this high and Heavenly pitch, to deſire rather to be abſent from the Body and preſent with the Lord. A little of each.

1. The beſt of Men Live here by faith, not by ſight. This liveing by Faith is mentioned elſewhere partly as a duty, partly as a privilege and promiſe. *Heb:* 2:4. & *Heb:* 10.38. It ſeemes brought in in this place as an allay to a Chriſtians preſent condition. Underſtanding by ſight, enioyment, it is as if he had ſayd; we enioy not, but we believe, and that ſupports us. We have but the leaſt part of our inheritance and happineſs in our poſſeſſion, more in expectation, reverſion and hope; but that alſo, as ſure as if we had it. For true Faith is an *evidence. Heb:* 11:1. And Chriſtian *Hope maketh not aſhamed. Rom:* 5.5. But look as all men had rather be in a condition of haveing then hoping, of enjoying then deſiring, ſo had we. Now this life of Faith and Senſe differ eſpecially in two reſpects. 1. Sight reaches only to viſible things, Faith to inviſible: the Eye of ſenſe ſees only groſſe and materiall things placed in a due diſtance, through a fit medium &c. but *faith is the evidence of things not ſeen. Heb.* 11. 1. If you run through the whole Life of a Chriſtian you ſhall find

it

it a kind of inviſible and myſterious Life. The actions of it are managed and caryed on by Motives unknown to other Men. The food that maintains it, is ſuch as the world knowes not off. The joyes that cheare and quicken it are ſuch as a ſtranger intermeddles not with. The promiſes which maintaine and ſupport it are of things beyond the kenne of carnal reaſon and ſenſe. Eternal Life is promiſed, but it is hid with *Chriſt* in *God*. We are juſtifyed, but not by a righteouſnes that is in us, but in *Chriſt*, who ſuffered at *Jeruſalem* out of our view long before our time, and is removed into Heaven far from our ſight; and yet we look for eternal Life in him as aſſuredly as if we enjoyed it. *Whom having not ſeen yet we love: in whom though we ſee him not, yet believing, we rejoyce with joy unſpeakable and full of Glory.* 1 *Pet:* 1. 8.

2. Sight extends only to preſent things, faith to future: therefore faith is ſaid to be the ſubſtance of | things hoped for. *Now hope that is ſeen is not hope, for that which a Man ſees why doth he yet hope for.* *Rom:* 8. 24. Chriſtians live not by preſent things, or things that periſh with the uſing; but ſuch as will come hereafter, and will laſt for ever. *While we look not at thoſe things which are ſeen but at thoſe which are not ſeene. For thoſe things which are ſeen are temporal, but thoſe which are not ſeen are eternal.* 2 *Cor:* 4. 18. If then a Chriſtians life be a life of hope, not of enjoyment, of faith not of ſenſe, it confutes on the one hand the fond imagination of conceited Perfectioniſts, on the other the brutiſh ſenſuality of worldlings and Epicures. The firſt pretends to live above the life of faith: would make us believe they are already in poſſeſſion and enjoyment of what ever a Chriſtian can wiſh or hope for: and deſpiſe thoſe that preſſe hard after God in the uſe of his Ordinances, that go groaning under the burden of their corruptions, and ſighing after the enjoyment of a future happines, as perſons of a lower forme, and meaner attainements: for their parts they

are

ire perfect, they are sinlesse, they need no staires nor ladder, they are already at the top: no ordinances, no meanes of grace, they are full, they have attain'd, they are in Heaven allready &c. what shall we say to these Men but what the Apostle sayes to the *Galatians*. *Gal*: 3. 1. *Oh fooliſh Galatians who hath bewitched you?* and certainely if there were not a certaine witchcraft and sorcery in heresy and fond opinions: and if there were not a Spiritual as well as bodily phrensie we might justly wonder at the wild conceits of such Opinionists. Have ye seene Men in Bedlam strangely enjoying themselves in their imaginary felicityes? just such are these. Confuted by the whole tenour of Scripture, and by the constant experience of the best of Gods Children who have alway confest, they knew but in part and were but Sanctifyed in part. *Now we see through a glasse darkely* 1 *Cor*: 13. 12. *for we know but in part, and we Prophecy in part*, &c. The Apostle *Paul* himselfe thought not himselfe perfect, *not to have already attaind. Phil*: 3. 13.

2. Others live a life as much below, as these pretend to live above the Life of faith. It were to be wisht that all were arrived so far, as to follow the dictate of natural and common Reason. But alas! Men are degenerated into brutes live not the lives of rational beings. *homines in ventrem proni & libidinum mancipia* as the Historian speakes, or as the Apostle better. *Their belly is their God, they glory in their shame; they minde earthly things. Phil*: 3. 19. These must learne to be Men before they can hope to be Christians. And must bid adieu to the dreggy desires of the world and the flesh, and become *pure* in heart, before they can *see God. For without Holines none shall see the Lord. Heb*: 12. 14.

3. Propesition. They that are at home in the body are absent from the Lord. For understanding thereof, we must distinguish of a 4. fold presence of God. 1. His essential

presence. Or the presence of his being. In which respect God is boundlesse and infinite, excluded out of no place: included in none. This is called Gods immensity, ubiquity, and omnipresence. which the scripture often asserts *Jer:* 22, 23, 24. *Am I a God at hand, saith the Lord, and not a God afarre off? Can any hide himselfe in secret places that I cannot see him, saith the Lord. Do not I fill Heaven and Earth?* so *Ps.* 139. 6. &c. *Whether shall I flye from thy presence? If I ascend into Heaven thou art there. If I make my Bed in Hell, behold thou art there* &c. *Act.* 17. 27. *He is not far from any of us* &c. 2 His providential presence, whereby he is in every busines, and nothing comes to passe without him. This followes from the former. For the essence of God being every where, and that essence being a pure Act, is no where idle, but alwayes operative in all Creatures and in all their actions Now thus nothing, no person is ever absent from the Lord. All are subject to his eye and government. He sees all his Creatures, he manageth and over-rules all their wayes and actions. 3. There is a Spiritual or gracious presence of God. Whereby he is said to be in and with his Church, and every faithful Member thereof. He is said to be the God of his People, and to dwel in the midst of them. *Psa:* 46. 7. *The Lord of Hosts is with us* &c. So every Child of God hath God graciously present with him in this life, and every one of them have him so much the nearer to them as they have more special need of his assisting, helping and encouraging presence. *Job:* 5. 19. *He is with you in six troubles and in seven. Matth:* 28. *last. I am with you to the end of the World.* Of all these several sorts of divine presence the Apostle speaks. *Eph:* 4. 6. *There is one God and Father of all who is above all, and through all, and in you all.* Above all by his power and Soveraignty. through all, by his common providence, and in all his Children by the presence of his grace and Spirit. The life of faith then excludes none of these Divine presences, but suppo-

seth

ſeth them all, and every Chriſtian even in this life is in all theſe reſpects preſent with the Lord. But 2. there is a Celeſtial or a glorious preſence, which the Scripture calls a beholding God face to face, and ſeeing him as he is. God vouchſafeth to *Moſes* to ſee his back parts, but (ſaith he *Exod.* 33. 20.) *no Man can ſee my face and Live*, as if he ſhould ſay, this unfull and fraile State of Mortality is not capable of, nor can be admitted to the full and immediate viſion of the Divine glory and Excellency. While we are in the Body we are abſent from the beatificall viſion and fruition of him. That State of compleat bliſſe and happineſs is reſerved for hereafter. Toward this the Apoſtle having not yet attain'd, did breath and ſtrive *Phil.* 3. 12. *I follow after if I may apprehend that for which I am apprehended of Chriſt. I reach forward to the things that are before, I preſſe toward the mark for the price of the high calling of God in Chriſt Jeſus.* Now as to theſe Glorious attainments of perfect bleſſedneſs which the Apoſtle elſewhere calls ſeeing God as we are ſeen, and ſeeing him clearly as he is, the beſt of Men in this State of Mortality are abſent from the Lord; nay we are not only as yet unpoſſeſt of, but in a great meaſure ſtrangers to, and unacquainted with that fulneſs of joy that is in this Glorious preſence of God. *Eye hath not ſeen, nor Eare heard, neither have entred into the Heart of Man, the things which God hath prepared for them that Love him.* 1 *Cor:* 2. 9. *Now are we the Sons of God, and it doth not appear what we ſhall be, but we know that when he ſhall appear, we ſhall be like him for we ſhall ſee him as he is.* 1 *Joh:* 3. 2.

1. Then if this be the ſtate of the Godly in this Life, to be abſent from the Lord, what's the condition of wicked Men? and *where ſhall the ungodly and Sinners appear?* they are at a much greater diſtance from God: ſaid to be *without God in the World, Strangers and Enemies to him by evill workes:* of whom the Scripture hath pronounc't. *Pſ.* 73.

27. *Lo all they that are far from thee ſhall periſh, thou wilt deſtroy all thoſe that go a Whoring from thee. They ſay to the Almighty Depart from us. Job*: 21. 14. and he to them, *depart from me.* Out of the preſence of his grace here: and hereafter ſhall be puniſht *with everlaſting perdition from his preſence and glory of his power. 2 Theſ.* 1. 9.

2 See what little reaſon good Men have to be fond of this State of mortality wherein they are abſent from the Lord. It's true, Life, and Death are in the power of the Lord, and both of them are to be thankfully accepted at his Hands, and meekly ſubmitted to his pleaſure. Man may not quitt his centinell till he be orderly diſcharged: he may not break out of Life, though he account it a priſon but muſt expect a legall delivery. Yet hath no reaſon to be fond of his impriſonment, or be unwilling to be delivered. While hee's in this Life, *hee's preſent with the Body, hee's abſent from the Lord: utraque juſta mora eſt*, neither conſideration gives ground of too paſſionate a Love of this Life, or an immoderate deſire of a long abode therein. Hee's at home in the Body: and what is the Body but a lump of refined Clay, a caſe not valuable were it not for the jewell that is therein? It is of the Earth, Earthly: a Body of the ſame Mold and Metall with thoſe of the Beaſts that periſh: a fraile and weak carcaſe ſubject to a thouſand caſualties and infirmities, and which is worſt of all, inſeperably link't to a Body of Sin and Death, which made the Apoſtle cry our, *wretched man that I am, who ſhall deliver me* &c. *Rom:* 7. 24. Againe as hee's preſent with the Body, ſo hee's abſent from the Lord. He ſees not the face of his Redeemer, he ſee's not God ſave *as in a Glaſs darkly*. In the ſtate of Mortality we are abſent from our Head, from our Husband; from our Maſters, nay from our Fathers Houſe: from our Life, our Happineſs, and that fulneſs of joy that remains for us in his Celeſtial preſence. This makes holy and Heavenly Soules cry with

David

David. Pſ: 42. 1, 2. *As the Hart panteth* &c. *my Soul thirſteth for God, for the Living God, when ſhall I come and appear before God.* and conclude with *St. Paul, I deſire to depart, and to be with Chriſt; which is farre better. Phil.* 1. 23.

3. Propoſition. To be abſent from the Body is to be preſent with the Lord. I do not meane that all men ſo ſoone as they are Dead are in a State of Happineſs and Bliſs: no, this is the portion of the heirs of ſalvation and of them only. Nor do I meane that good Men ſo ſoone as they Dye, are poſſeſt of all the Happineſs that ever they ſhall be: no, the utmoſt conſummation of their Bliſs both in Body and Soul is reſerved to the generall Reſurrection. But I meane, that the Soules of good Men are no ſooner ſeparated from the Body by naturall Death, but they are preſented before Chriſt, and admitted to the beginnings of glory and happineſs. The Apoſtle makes nothing to intervene betwixt theſe two: being abſent from the Body, and preſent with the Lord. No third region wherein to lodge and purge departed Soules before they come to the preſence of their Redeemer. No middle State betwixt the Death of the Godly and their Reception into the Armes of Chriſt, and the manſions that he hath prepared for them. This grounded the Prayer of *Stephen* when he was about to Dye, Lord *Jeſus receive my Spirit. Act.* 7. 59. and the promiſe of our Saviour to the penitent Thiefe. *Luc:* 23. 43. *This day ſhalt thou be with me in Paradiſe.* In the parable of the Rich Man and *Lazarus. Luc:* 16. the poor Man is immediately carryed into *Abrahams* Boſome where he enjoys his good things, as the other is Tormented, and ſaith *St. John Revel:* 14 13. *I heard a voyce from Heaven ſaying, Write; Bleſſed are the Dead that dye in the Lord: from henceforth,* (ἀπάρτι) from the moment of their Death and diſſolution *they reſt from their labours* &c. The ſenſe and ſubſtance of all which places I can not give you better then in the very words of our Church in her office for the

the Burial of the Dead, viz. The ſoules of the faithful being delivered from the Burden of the fleſh are with Chriſt in joy and felicity.

4. Propoſition. Holy Men have attaind, & may attaine to this high and excellent pitch to be willing rather to be abſent from the body and to be preſent with the Lord. The Apoſtle ſpeakes here of more then his ſingle ſelfe. *We* in the plural Number: and he ſayes it not once, and in a paſſion but deliberately, once and againe. *Phil:* 1. 23 *Having a deſire to depart and to be with Chriſt, which is farre better.* Obſerve here 1. The deſireable eſtate of a Chriſtian, namely to be with Chriſt, together with the Apoſtles willingneſſe to it. I deſire it, I long for it. And the ſooner the better. 2. The way to come to this happy State; thats by departing hence, by putting off this Earthly Tabernacle, by being abſent from the Body. 3. The judgment he paſſeth upon a compariſon of the two eſtates of Life and Death: this later is πολλῷ μᾶλλον κρεῖσσον, much, very much, farre, and exceeding better, and more deſirable. So that he is not onely willing to ſubmit to the common neceſſity of dying, but is deſirous to Dye. Not willing only to depart hereafter, but to weigh anchor and away preſently. He ſtood indifferent to any kind of Death, Violent or natural, ſo he might Dye he had his wiſh. Nor was he of this mind onely upon ſome ſudden pang, or ſome extaticall paſſion, or upon a ſullen and diſcontented fit, being rather weary of life then deſirous of Death, or by reaſon of the hard preſſure of ſome preſent affliction, as *Jonah*, & *Job*, and *Elias*, wiſht for Death: but out of a more deliberate choyce, a ſincere affection to Chriſt and a pious and earneſt deſire of a fuller enjoyment of him, and out of ſtrong and invincible apprehenſions of the bleſſednes of a Future ſtate after Death, And if you ask by what meanes and degrees he attained, and conſequently we may attaine to this willingnes, the con ext wi.l give you the grounds of his choyce and will teach us how

how we may arrive at the ſame pitch.

1. He had a ſtrong apprehenſion and perſwaſion of the great Happines of the life to come compared with the condition of this Mortal Life. The vaſt difference of which two ſtates he ſetts forth by ſundry metaphors. v. 1. the Body is called an Earthly Houſe; a Mud-wall eaſily cruſht by a ſudden caſualty, or battered with the ſhock of a more lingring diſeaſe, and though it be let alone from external Violence, yet ſtoopes to Time and Age: moulders downe of its owne accord. Againe the body is call'd a tent or Tabernacle, ſuddenly clapt up, and as eaſily took downe againe, a moveable habitation fit for a ſojourners and pilgrims ſtate. But our eſtate hereafter is a building of God, an houſe not made with hands. Say then that we are not weary of our Bodies, yet we may be weary of the preſent ſtate and condition of them; which is a ſtate of corruption and infirmity, not comparable to that of glory and immortality that lyes before us. Here we are in continual peril to have our Earthly houſe diſſolved, & our fraile temporal lives ſwallowed up of Death. But hereafter *this mortal ſhall have put on immortality and Death ſhall be ſwallowed up in victory.*

2. He had a ſure and certaine hope of enjoying a ſhare in that happineſſe which by faith he foreſaw. οἴδαμεν, θαῤῥοῦμεν, εὐδοκοῦμεν. We know it, we are confident of it, we are ſatisfyed and chearful under the forethoughts and expectation of it. Without this hope how ſhall any be ever brought to a willingnes to depart, when he knows not whither. I wonder not to ſee the Atheiſt and prophane perſon ſhrink and tremble at the approach of Death; to leave a certaine and preſent enjoyment of this Worlds good things upon the propoſal of a future bliſſe, which the one believes not that there is any ſuch thing, the other cannot upon any comfortable grounds conclude that he ſhall have any part in it. Who can be willing to launch into an

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Eternity, which he knows not whether it will be of bliſs or miſery. This made the Emperour *Adrians* Heart ake, and his Soul loath to leave its former habitation. *Animula nudula, blandula* &c. *quæ nunc deſcendis in loca?* ah ſweet naked Soule into what dark uncouth and diſmal places art thou now a going? But on the contrary a Chriſtians deſire of diſſolution proceeds from an evidence of his intereſt in Chriſt, aſſurance of the remiſſion of Sins, and an undoubted title to thoſe exceeding great and pretious promiſes made to godlineſs of the good things of this Life, and the better which is to come.

3. Ground in his being in ſome meaſure fitted and prepared for the preſence of the Lord. *He that hath wrought us to this ſelfe-ſame thing, is God.* v. 5. which ſome underſtand thus. It's God that hath brought us to this purpoſe, reſolution and choyce, that we had rather *be abſent from the Body* &c. the frame of Spirit is beyond the attainment of nature, and proceeds from higher then humane principles. Others underſtand it thus. He that hath wrought us fitted and framed us for this State of happineſs ἐργασάμενος. a Metaphor from Carpenters ſquaring and plaining their Timber, or Maſons hewing and poliſhing their Stones, or Goldſmiths ſcouring and burniſhing their Metall, for look as in the building in the Temple at *Hieruſalem* the Wood and Stones were framed and fitted in the Mountaines, that no Axe or Hammer might be heard in the Temple, ſo Chriſtians are fitted in this Life for glory: no ſcouring, purging or poliſhing hereafter, the title to inheritance is ſett forth here, the poſſeſſion is delivered hereafter. Exercis'd, Educated, and train'd up we are in theſe inferiour Schooles of grace; the degrees, and dignities are confer'd in the generall Convocation and Conſiſtory of glory. Now, as no piece of Timber can promiſe it ſelf an honourable place in the building, ſave that which is fitted and carved before it be layd, nor any hope for a Crowne

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that hath neither breeding nor title to it. So, nor can any promiſe to themſelves glory, whom God hath not poliſhed and fitted by ſanctification and Grace. The Apoſtle *Col:* 1. 12. thankes the *Father that hath made us fitt, or meet to be partakers of the inheritance of the Saints in light*, not that hath put us into a condition to merit Heaven, but hath adopted us undeſerving, and fitted us that were unfit. This God doth by making us partakers of the Divine nature, turning our hearts from Sin to Holineſs, ſo making us new Creatures. Which happy thing and alteration who ſo ever finds truly, though but weakly, wrought in him, he longs to be in poſſeſſion of that which God of his mercy in Chriſt hath in ſome degree fitted and prepared him for.

4. The laſt ground is Gods having given to them *the earneſt of the ſpirit. v.* 5. By which we may underſtand the fruits of the Spirit, namely, joy and peace in believing, which are the fruits of the Spirit and the gifts of God not in a way of duty only, as to believe, repent, Love the Father and the Brethren, and the like are fruits of the Spirit, but in a way of reward or recompenſe of Grace. Theſe prediſcoveries of Gods good will, and manifeſtation of his Love to Men are the hanſells and fore-taſts of Glory. This the Apoſtle calls Joy unſpeakable & full of Glory obtain'd here in a way of believing; the ſure earneſts of better enjoyments in the time to come. 1 *Pet:* 1. 8. Now as the ſight of the glory of Chriſt in his transfiguration made the Diſciples loath to foregoe that pleaſant rapture. *Maſter, 'tis good for us to be here. Matt:* 17. 4. ſo ſuch fore-taſts of the Divine Love, and præſentiments of the happineſs of a future ſtate as, no doubt, the Apoſtles and holy Men ſometimes had, makes them long for the full enjoyment, and deſire to be with Chriſt which is beſt of all. But leaſt while I ſpeak of the high attainements of ſtrong Chriſtians I ſhould diſcourage the Hearts of Babes in Chriſt, who

are as dear to him, and he as tender of them, as they that are of greater strength and fuller growth though from these he expects more service and greater obedience: take these Cautions. 1. What hath been said is not to be taken as if none were to be accounted or might account themselves good Christians who find not in themselves such a perfect and a constant willingness to Dye. This character is for strong, grown and experienc'd Christians, and that not alwaies, but at some seasons, such as have strong apprehensions of the glory of the other World, and the happiness of that eternall rest which remaines for the People of God; that have good assurance through grace of their interest therein, and can rejoyce in the hope of the glory of God: others may be weaker and yet true Christians too, they are pronounced *blessed that hunger after Righteousness*, as well as they that long and thirst for glory. 2. Nor must it be so taken as if even strong Christians were without a naturall abhorrence of Death, and a declining from it, the Disciples in a Tempest, and *Peter* when he began to sink cry out upon the apprehension of approaching Death; and yet were Christs Disciples for all that. The Apostle intimates that he and other Christians could have been glad to have escaped Death, if Gods will were so, and if they could have arrived at what they aimed at and looked for, without passing through the jawes thereof, 2. 4. *not that we would be unclothed, but clothed upon* &c. Our blessed Saviour did by this Testifie the truth of his humane nature, in that he was afraid of Death, *Father if it be possible let this Cuppe pass from me.* yet withall sets a Copy and leaves us a patterne of most free resignation, and patient submission to the Fathers will: *yet not my will but thy will be done.* 3. As a Child of God is not without a natural abhorrence of Death, so nor without a due Care to preserve his Life, so long as God sees it fit, and a willingness to beare those troubles

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and inconveniencies of life which God sees good to exercise him under. God hath sett his Children in this World as souldiers on their guard, not to stirre away at their pleasure but to wait till they are relieved and called off. We may go out of Life when God opens a doore, but we may not break prison. We may depart asking Gods leave. *Lord now lettest thou thy Servant depart. Luc.* 2. 29. but must be willing to stay his leizure, and expect his dismission. Thus notwithstanding the Apostle *Paul* was desirous to depart, yet he sits down contented when he saw God would have him worke, and suffer longer. *Phil.* 1. 24. *Nevertheless to abide in the flesh is more needfull for you, and having this confidence I know I shall abide &c. However Christ shall be magnified in my Body, whether it be by Life or by Death: for to me to Live is Christ, to Dye is gaine.* v. 20, 21. From what hath been said, gather we courage to encounter Death, and to look the King of terrour in the face which is so farre from being now a terrour to the Children of God, that it's become the object of their desires and wishes. The frightfull Serpent before which all Mankind fled is in the Hand of *Moses* become a Rod and a Staffe of support and comfort; I meane Death which is an enemy to nature, and the wages of Sin is by the power of Christ, turn'd to a friend and a Servant of all the heires of salvation: an end of a Sinful, troublesome, and uncertaine Life, and a passage to a Blessed and Glorious immortality. Make then a vertue of necessity, and being *its appointed for us all to Dye. Heb.* 9. 27. learne we to *dye daylie* 1 *Cor.* 15. 31. so setting our hearts and Houses in order that we may rather meet Death, then flye from it: rather wish and welcome it, then be affraid of it. *And seeing all these things shall be dissolved what manner of Persons ought we to be in all holy conversation and godliness, looking for, and hasting to the coming of the day of God?* 2 *Pet.* 3. 11. 12.

And from the occasion and object before you be instructed to prepare to dye. Nothing that is either great or good secures from Death. No Man living can deliver himselfe from the power of the grave. A little time will returne us to our dust, and shut us up in the house prepard for all living. A few Months have put a period to the Mortal lives of two good Brothers, not more united by the bonds of nature then by those of Grace and brotherly affection. Of whom we may say what *David* said of *Saul and Jonathan 2 Sam: 1. 23. They were lovely and pleasant in their lives, and in their Deaths they were not* much *divided.* Such a paire as for sincerity in Religion, for mutual correspondence of affection one towards another, and for candour and integrity of conversation towards all Men will scarse be paralleld in this, or, I doubt, in the succeeding age.

As for this worthy Gentleman whose funeral hath brought us together I need say little, being I speak to an auditory that have knowne him much longer and better then my selfe. His extraction from Honourable and pious Ancestors was by him honoured with qualities and conversation worthy such a descent. In matters of Religion he was serious and fixt, not eccentrick and uncertaine in his motions, but a fixed starre in his owne Orbe, giving a steady and a constant light. In matters of the world he was just, and equitable; tender of dishonouring his God, or injuring his Neighbour, providing things honest in the sight of all Men, studying to give no just cause of offence to great or small. Of so well ballanc't a soul and a mind so prepar'd to all events, that scarse any external accidents whether prosperous or adverse (of which his life wanted not it's variety) were ever observed to resolve him into any unseemly expressions or immoderate effusions of sorrow, joy, feare, anger, or any other impotent and unruly passion. Of such a composed gra-

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vity that ſhameleſſe wickedneſſe & open profaneneſs choſe rather to hide it ſelfe frō him then to affront him. Yet of that courteſy & affability that attracted & obliged all perſons, ſo that ſeldome any of any rank went away from him ill ſatisfyed or diſpleaſed. Loving and faithful to his kindred and friends, and out of a faire eſtate free and liberal to them, and alſo to the poore and needy. An eminent example of wiſdome and goodneſſe in all eſtates of life, in all the imployments he managed, and all relations that he underwent. And all theſe Graces and vertues ſet off with ſo much humility, modeſty, and ſelfe denyal, and ſeaſond with ſo much plainneſſe and ſincerity as made them all ſhine like apples of Gold in Pictures of Silver. How well he deſerved of all ſorts, and how generally he was and deſervedly beloved I appeal to the frequency of this ſolemnity, to the common vogue of the Country, and particularly to the ſad hearts and heavy lookes of you his friends here preſent, & of others too that are abſent no leſſe ſenſible, and paſſionate Mourners. In a word, it may be ſaid of him as *St. John* ſayes of *Demetrius*. 3. *John* 12. *He hath a good report of all Men and of the truth alſo.* And having ſerved his generation by the will of God, having done his work and finiſhed his courſe he is come to his grave in a full age, as a ſhock of corne comes in, in it's ſeaſon: leaving to his friends and poſterity ſomething to perpetuate his memory better then a Coat or a Scucheon, even the fragrancy of a pious name, and the ſhining light of a good example. Learne we that are his Survivors to tranſcribe his Copy, to Live after his example, and to be followers of him who by Faith and patience inherits the promiſes, ſo when we are abſent from our Bodyes ſhall we be preſent with the Lord; we in the meane time labouring that whether preſent or abſent we may be accepted of God through *Jeſus Chriſt*: to whom with the Father and the Holy Ghoſt be honour and Glory for ever. *Amen.*

FINIS.